1: Lowie, Robert H. Ethnographic Notes on the Washo. University of California Publications in American Archaeology and Ethnology, Vol. 36, pp. 301-352. Berkeley: University of California Press, 1939.

Yale: CE51 C32 36.

/This paper presents a well-rounded picture of Washo ethnography based primarily on the information obtained from three native informants, during the author's stay of several weeks at Minden, Nevada (informant Dave Cheney), and at Coleville, California (principal informants Jack Pitts and Bill Cornbread). The data cover the social life of the Washo, such as political structure, property, the life cycle, kinship terminology, patrilineal groups, and various forms of entertainment; religion, in particular shamanism, beliefs about the dead, and forms of ceremonialism associated with the sweat lodge and antelope charming; and the many ramifications of material culture inherent in Washo economic life. The author, a well-known professional anthropologist, concludes his work with the text of some nineteen representative examples of Washo mythology, of which at least eight are dominated by the mythological figure of Coyote, a common element in many of the tales of the various tribes occupying the Plains and Great Basin areas. A section entitled "miscellaneous notes" provides many additional bits of information on relatively minor aspects of Washo ethnography (i.e., spirits, meteorological phenomena, etc.)./

Field date: 1926
Analyst: John Beierle

Evaluation: Ethnologist-5
Processed in 1965-1969

2: Barrett, Samuel A. The Washo Indians. Milwaukee, Public Museum, Bulletin, Vol. 2, No. 1. Milwaukee, 1917.

Pp. 53; 22 text figures; 1 map; 13 end plates.

Yale: S9 190 2.

/In 1917, while engaged in a special ethnographic field project for the Public Museum of the City of Milwaukee to the Paiute region of Nevada, the author was able to get away for a few days' visit to the Washo at Woodsfords, California, Gardnerville and Carson City Nevada, and on Lake Tahoe. The data which he collected at that time make up the bulk of this source, which although somewhat sketchy because of the time element involved in the collecting of the information, does present some of the basic aspects of Washo ethnography. In general, coverage emphasis is on material culture, such as house construction, foods and their preparation, implements (weapons and tools) of stone and wood, and especially basketry. Brief introductory material may also be found on Washo environment, social organization, and social customs. The author indicates throughout the source the relationship of various cultural forms among the Washo to the cultures of the two great adjacent areas, the Great Basin and California areas.]

Field date: 1917
Analyst: John Beierle

Evaluation: Ethnologist-5
Processed in 1965-1968

3: Cartwright, Willena D. A Washo Girl's Puberty Ceremony. Proceedings of the Thirtieth International Congress of Americanists Held at Cambridge, 18-23 August 1952, pp. 136-142. London: The Royal Anthropological Institute, 1955.

1 table.

Yale: C2 054 30.

/This source describes the puberty ceremony of a Washo girl called Teena, as observed by the author's chief informant, a white school teacher in the Washo community of Minden, Nevada. The description of the ceremony is quite detailed and contains other related bits of ethnographic information pertinent to the Washo, such as food preparation, dances and gift giving. The paper concludes with references to ethnographic information found in other studies on the Washo, most of which have already been included as source material for this file. A table showing the distribution of certain cultural elements in the girl's puberty ceremony to the California tribes, the Paiutes, and the Shoshone, is also included in the text./

Field date: no date
Analyst: John Beierle

Evaluation: Unknown-4
Processed in 1965-1969

4: Downs, James F. Washo Religion. Anthropological Records, Vol. 18, No. 9, pp. i-vi, 365-385 /HRAF pagination i-vi, 365(A)-385(C)/. Berkeley and Los Angeles: University of California Press, 1961.

Bibliography.

Yale: Nk10 C24 16:9.

/In addition to the author's main purpose of studying the religious life of the Washo Indians with particular reference to their mythology, shamanism, dream specialists, the interpretation of dreams, and various rituals and magical practices in relation to the life cycle of birth, puberty, marriage and death, and daily activities, a secondary goal in this work is to attempt to trace the patterns of cultural change in the society since the coming of the white men to the area. The author used as the basis of his study information provided by Washo informants living in the communities of Sierraville, Loyalton, and Woodfords in California, and Reno, Carson City, and Dresslerville, Nevada, as well as data found in published anthropological and historical works. In addition to the material on the religious aspects of Washo life, some incidental ethnographic information may also be found on hunting, fishing and gathering activities, funerals, birth practices and native ideas about conception and contraception. A short section is also presented on Christian influences on Washo religion./

Field date: no date
Analyst: John Beierle

Evaluation: Ethnologist-5
Processed in 1965-1969

5: Kroeber, Alfred L. The Washo. In, A. L. Kroeber, Handbook of the Indians of California. U.S. Bureau of American Ethnology, Bulletin 78, pp. 569-573. Washington, D.C.: Smithsonian Institution, 1925.

Yale: C63 148.

/This source presents a very brief "thumb-nail" sketch of certain aspects of Washo ethnography, namely cultural and linguistic affiliations, location, population figures, basketry, dress, rabbit hunting, the bow and arrow, diet, house construction, and various other short paragraphs on numerous ethnographic elements found in the society. The distribution of certain cultural elements among neighboring tribes in the area occupied by the Washo is also brought out in the text./

Field date: no date
Analyst: John Beierle

Evaluation: Ethnologist-5
Processed in 1965-1969

6: Price, John Andrew. Washo Economy. Nevada State Museum, Anthropological Papers, No. 6. Carson City, Nevada, 1962.

Pp. ii, 74; appendix (including a glossary of native terms); bibliography; 5 end plates.

Smithsonian Institution: 572.0673 N499 Anthro.

/As the title of this source suggests, this paper is a study of the function and scope of economics in Washo culture, and was submitted originally as a master's thesis to the University of Utah. Data for this paper were collected in the field from June to September 1961, and are based upon the information provided by native informants who were representative of all major sections of Washo territory. The source is divided into four parts, the first of which gives a concise introductory picture of the Washo Indians, with special emphasis on habitat, anthropometry, social organization, household composition, and culture history; the second, on the general economy of the Washo represented in their material culture, property and inheritance, and division and specialization of labor; the third on the distributional aspects of Washo economy through family and "task group" sharing, gift and ceremonial exchange, feasts, ceremonial disposal, trade, gambling, etc.; and the fourth, a section entitled "The Washo Case in Economic Theory," deals with various socio-cultural factors in the society affecting the economy as a whole (i.e., political authority, prestige, etc.)./

Field date: 1962
Analyst: John Beierle

Evaluation: Ethnologist-4, 5
Processed in 1965-1969

7: Freed, Stanley A. Changing Washo Kinship. Anthropological Records, Vol. 14, No. 6, pp. i-iii, 349-418 /HRAF pagination pp. i-iii, 349(A)-418(B)/. Berkeley and Los Angeles: University of California Press, 1960.

4 statistical appendices; bibliography.

Yale: Nk10 +C24 14:6.

/This source attempts to study the changing patterns of Washo social organization from aboriginal (pre-white) times to the present day. Of primary concern in the paper is discovering why a number of alternate kinship terms have arisen which taken together seem to constitute a new emerging system of kinship terminology. In order to explain this phenomenon, the author presents the hypothesis that cultural changes arising outside the realm of social organization can affect kinship terminology without changing the basic elements of formal social structure evidenced by residence rules and rules of descent. This hypothesis hinges on the fact that the terminological system is closely correlated with specific norms of behavior which the author refers to as "roles." These "roles" in turn function within the limitations set by given types of social organization. The author's basic conclusion is that cultural change can bring about terminological changes by altering role behavior without affecting the formal social structure. In order to test his hypothesis that author administers a role-profile test to 47 of approximately 280 Washo Indians living in the vicinity of Gardnerville, Nevada, and Woodfords, California, the results and statistical analyses of which constitute the four appendices, the major bulk of this source.

This study, which is based on six months' field work during the summers of 1952, 1953 and 1956 and the

7: Freed, Stanley A.

winter of 1956-57, also contains much incidental ethnographic data on the Washo, which may be found in pp. 350-355./

Field dates: 1952-1957
Analyst: John Beierle

Evaluation: Ethnologist-5
Processed in 1965

8: Merriam, Alan P. and Warren L. d'Azevedo. Washo Peyote Songs. American Anthropologist, Vol. 59, pp. 615-641. Menasha: American Anthropological Association, 1957.

Yale: Nk10 Am37 II. 59.

/This paper traces the history, development and general concepts of peyotism among the Washo, from its introduction in 1936 by Ben Lancaster, its subsequent growth, final decline in 1939, and then, after 1939, its revival once again under several rival sects, chief among these being a group called "The Tipi Way," which dominated the movement at the time of Lancaster's death in 1955. After this general introduction to peyotism and the peyote movements, the authors concentrate their attention on the musical instruments, accompanying music and songs of the peyote rituals, with the greatest emphasis on the latter. The musical sample used consisted of five song cycles sung by three Washo membersof "The Tipi Way" sect collected at a single session in a cabin of one of the members in Woodfords, California. The remainder of the source is devoted to an intensive structural analysis of these songs. The general ethnological data and tape recordings upon which this paper was based were collected by d'Azevedo during a period of nine months in 1954-1955, while Merriam is responsible for the musical analysis and final form of the paper./

Field date: 1954-1955
Analyst: John Beierle

Evaluation: Ethnologists-4, 5
Processed in 1967

9: d'Azevedo, Warren L., et al. The Washo Indians of California and Nevada. Utah, University, Department of Anthropology, Anthropological Papers, No. 67. Salt Lake City, Utah: University of Utah Press, 1963.

Pp. vi, 201; bibliography.

Yale: CE51 .U83 67.

/This source is composed of several papers constituting the work of all the students who have made any ethnological investigations among the Washo since 1952. The preface to this collection has been written by Samuel A. Barrett, while the introduction, compilation and editing of this volume was done by Warren L. d'Azevedo, who was also partially responsible for the extensive bibliography at the end of this source. The Freeds (Stanley A. and Ruth S.), whose work comprises the first three ethnographic papers, conducted their field research among the Washo intermittently from 1952-1957. Their field of interest lies in social organization and acculturation. In his paper on "A Reconstruction of Aboriginal Washo Social Organization," based on the joint field work of the Freeds as well as the earlier writings of other authors, Stanley A. Freed attempts to present a picture of aboriginal kinship terminology, residence rules, marriage patterns, and other aspects of social organization, and to describe role behavior as it existed in aboriginal times. The second paper written jointly by the Freeds, describes five ceremonies (birth, girls' puberty, death, shamans' curing rites, and the pinenut dance) which have survived from aboriginal times up to the present (i.e., the 1950's), and why three of these seem capable of survival while two are on the verge of disappearance. The third paper, also by the Freeds, deals with the characteristics of supernatural power and ghosts in Washo culture, and analyzes the functions of these two elements in all culture

9t d'Azevedo, Warren L., et al.

patterns where they occur, thereby showing that they give logical consistency to Washo culture. This analysis also helps to show how recognition of the configuration pattern--fear of supernatural power, and ghosts--contributes greatly to an understanding of various features of Washo behavior, which might not otherwise be easily perceptible. Philip E. Leis, whose paper is entitled "Washo Witchcraft: A Test of the Frustration-Aggression Hypothesis" was at the time of the writing an assistant professor at Brown University, and did his work among the Washo in the summer of 1954, with special emphasis on aspects of socialization, life cycle and personality. His paper attempts to test the Dollard "frustration-aggression" hypothesis by showing that aggression may be a response to frustration and that the resulting reaction may take the form of beliefs in witchcraft. Norman Scotch, a research associate in anthropology at the Harvard School of Public Health and Director of the Cross Cultural Disease Survey, accompanied and assisted by his wife Freda, conducted an intensive program in the summer of 1955 of interviewing and testing 100 Washo informants with special concern for problems of diet, employment and health. Their paper discusses various social factors which the authors feel are contributive agents in causing hypertension in Washo society. John Price, at the time of the writing a doctoral candidate at the University of Michigan, presents a review of the various anthropological research dealing with prehistory in Washo territory. The author presents a map showing the location of various archaeological sites (by coded letters) with a description of each in the body of the text. Price's second paper in this collection deals with practices concerning birth, puberty, marriage and death among the Washo as they have been reconstructed from the information presented by elder informants after more than a century of Indian-White contacts.

9: d'Azevedo, Warren L., et al.

James Downs, an assistant professor at the University of Rochester, did his field work among the Washo in the summer of 1959. His paper, called "Differential Responses to White Contact: Paiute and Washo," attempts to analyze the markedly different effects of White contact and acculturation upon two Indian groups as a function of their individual integration into and occupation of two distinct ecological areas. Data on the Northern Paiute found in this paper have been subheaded for the NR13 Northern Paiute file. Following along in this same train of thought, Downs' second paper deals with the Washo's lack of response to a single aspect of white culture, namely animal husbandry. This author believes that by examining a negative case of acculturation such as this he can demonstrate at least some of the adjustments and adaptations necessary in a society, previously without animal husbandry, before animal husbandry can be successfully incorporated. The final paper in this collection by d'Azevedo and Price presents an excellent and extensive bibliography on the Washo, much of which has been annotated. This bibliography has been organized into five categories, anthropology (ethnology, language, archaeology, and anthropometry), unpublished materials, history, ecology, and general materials. In additions to this extensive bibliography, each paper in the collection has its own short bibliography following the body of the text in each case./

Field dates: 1952-1961
Analyst: John Beierle

Evaluation: Ethnologists-4, 5
Processed in 1967-1969